

termed *Upanishads*, "belonging to an entirely different state of the Hindu mind from that which the text of the *Vedas* sprang from and encouraged. Connected with, and dependent upon, the *Vedas* generally, also are the treatises on grammar, astronomy, intonation, prosody, ritual, and the meaning of obsolete words, called the *Veddngas*. But these are not portions of the *Veda* itself, "but supplementary to it, and, in the form in "which we have them, are not, perhaps, altogether genuine, and, with a few exceptions, are not of much importance. Besides these works, there are the *PrdtisdkhyaS*) or treatises on the grammar of the *Veda*^ and the *Sutras*^ or aphorisms, inculcating and describing its practices ; the whole constituting a body of Yaidik literature the study of which would furnish occupation for a long and laborious life. A smaE part only is yet in print. None of the *Brdhmanas* are published ; neither are the *Sutras* or *Prdti-sdkliy&s** The *Upanishads* have been more fortunate in finding editors.* The texts of the *Sanhitds* of the *Veda* are in progress ; as, besides the present edition of the *j&ichj* an edition of the *Vdfasaneyi* portion of

^a Part of the first *J&dylcla* of the *Satagafha*
BrdJmiana has been
 printed by Dr. Weber, concurrently with his edition
 of the text of
 the *Yajur- Veda* ; and it is his intention to complete it.

^b Some of the shorter *Upanishads* were printed, with
 translations,
 by Sammohuri Hoy ; and five of those of the *Yajusji*
 have been pub-
 lished by M. Poley: Berlin, 1844. The *Urihaddraiyyaka*
 has been
 printed by the Asiatic Society of Calcutta, tinder the
 editorship of
Dr. Eoer, in their *Biblwtlieea Indlca*; and the
ChMn&ogya, *Upani**
shad has been begun, in the same series.